

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 5.

NEW-HAVEN, JUNE 28, 1828.

VOL. XIII.

THE CHEROKEE INDIANS.

The following appeal, (says the *Philadelphian*.) is from the pen of Mr. Gold, brother-in-law of Mr. Elias Boudinot, Editor of the *Cherokee Phoenix*. He is still in this city, promoting the interests of that paper, which has become exceedingly important as a medium for the circulation of the scriptures, and "hymns and spiritual songs" in the language of the nation; as also for the publishing of their statutes and other legislative resolves and proceedings. The gospel of Matthew is now in a course of publication in the *syllabic characters*, invented by Guyst; which will put into their possession the words of eternal life, at a period much earlier than that in which they can be furnished in any other manner by their infant press. The aid of the benevolent without their bounds, is much needed, not only to sustain this unprecedented enterprise, but that their printing establishment may be enlarged to meet the growing wants of the people. The members of the Church at Carmel, are anxious to have some portion at least, of the Scriptures, and also some Cherokee Tracts for immediate distribution. The native members of the church at Hightower, have united with them in the work of sending bibles, tracts, and hymn-books to the dark towns north of them, as soon as they can be obtained. For these purposes, societies have been formed, and one or more of their brethren will commence this interesting work. Similar applications for tracts, &c. have been earnestly made from other parts of the nation, which cannot be granted for want of the necessary means; and thus the tide of moral and religious influence is arrested.

To the Friends of the Indian cause.

The Indians are a people wonderful from the beginning, upon whom the eye of history is intently fixed as affording one of her fairest themes. The story of their *early times* is beautiful even to enchantment. Happy the favored missionaries to whom a Columbus should give such another New World as he gave to the kingdoms of Castile and Leon.

There was then "a tide in the affairs of men," but they adventured upon it in the wrong direction, and fell into the gulf of infamy and ruin.

But a new order of things is come to pass among the Indians; and their ruin is not irretrievable.—The Almighty has sent them pilots when they were ready to perish, and has made them "a way of escape."

The Cherokee Nation are the first fruits of American missions. They were given to the labors of a Gambold, a Blackburn, a Kingsbury, and a Hoyt, with a Worcester. But scarce had this star appeared in the west, when it was covered with a pall, by the proposition to *pluck up* the nation.—Dr. Worcester hastened to the seat of government, to prevent, if possible, the adoption of such a meas-

ure, and eventually succeeded to the great joy of the Cherokee people, and their faithful missionaries. There, in preference to any other place, did this friend to the Indians rejoice to die. The people regarded him as their distinguished father, and they "gave him possession of a burying place" with their fathers' sepulchres. A *goodly* company have since followed him from this nation, and with him we trust, are now rejoicing, not that they are capable of civilization, but of being "the sons and daughters of the Lord Almighty."

Have our tongues used the proverb, "an Indian will still be an Indian?" or the "unadvised" language, that the *Indian* is "more brutish than any man," and that his *blood* resists all means of civilization—notwithstanding the finest specimens of human nature, in the rude state, are confessedly found among this people? For what nation ever exhibited finer specimens of devotion, oratory, and patriotism? The Greeks from a barbarous people, became civilized by the introduction of an alphabet, which was not of their own invention.—What then may not be expected of those, who have invented, without prompter or patron, an alphabet of unparalleled excellence? The circumstances are simply these:—

Guyst, an untutored native, who had not known the sound of a letter, began to say to one and to another, that it was not a good thing for the red men not to have a way to fold up their thoughts and send them to each other, like the whites. But they all laughed at his singularity. He left off hunting, and betook himself to the study of letters. His wife reproached him for his indolence and folly, and tried to drive him again to hunting. But he was busily arranging all the syllables of the Indian tongue after a perfect manner; of which, after dissecting every word in the language, it seems there were eighty-five, and giving his heedful attention to cut out proper characters to represent them. The impatience of his wife, at last led her to destroy his letters or types. He then left his home, went to the Arkansas, and remained there till his plan was perfected, which the philosopher might perhaps be apt to call a *lusus nature*. His new words ran away from him like young partridges of the mountains, and many, by these winged messengers, immediately began to whisper to each other, at the distance of a thousand miles. In short their new alphabet is judged to be much superior to any other in the world. It is not with them as with others, that reading must be learned by *going to school*;—it is a mere *pioneer* to the schools, a part of their mother tongue which is learned in a day by some, and which the old and young are able to learn, loth to read and write, in

a few days. Having adopted the pursuit of learning as their *second nature*, engrafted upon the wildness of what is supposed to lurk in their *first*, they honored the author with a golden medal; and their friends in Boston concurred with them in giving to his invention the aids of the Press.

A whole people passionately fond of letters, and yet incapable of civilization! Are these things less indications of intellectual culture, than following the track of beasts subdued to the yoke? For the *boor* is as far from civilization, truly, as the *hunter and warrior*,

"Whose thoughts have never learned to stray
Beyond the solar walk, and milky way."

Lo, the Indian is not a civilized man; because "he holdeth not the plough, nor glorieth in the goad; and his talk is not of bullocks," and of dollars!!

Friends to the Indians—this great cause speaks so loudly for itself, that I fear I only displease you, and *mar* it with a voice so unequal to its claims. Well then, let me *thus* provoke your zeal. Turn away, and behold the object! Now is the time to revive all our former impressions of it, for it is now made "*beautiful in its time*." Now is the time to associate with it the bloodless history of PENN—to pass it in grand review from the beginning.

Here then we come to an Indian nation, which has arrested our attention. In them the cause of Indian civilization is decided, and yet it is *undecided*!

It is decided. Is an Indian nation *determined*, and yet not decided? What nation ever equalled the singularity, and the rapidity of their improvement? It is not a splendor, like that of the lightning, but like "the sun coming out of his chamber, and rejoicing as a *strong* man to run a *race*!" Compare them, with their strong predilection for reading and writing, and their superior advantages, to unhappy Poland; where only one to four hundred and fifty of the population is found in school; or to imperious Russia, where the ratio is but one to nine hundred, of the subjected millions! But yet,

It is *undecided*. The partitioning powers of the old world are, we fear, about to bequeath their infamy to the *Stages* of the New. It is thought that we must have it! But let us not spare in the present crisis, nor deal deceitfully, like waters of a brook, which fail when it is hot; let us answer promptly to their call, and help them effectually, till "all the wall shall be joined together;" and the cause will not remain *undecided*. Then shall we behold with our own eyes what we have so much distrusted, the *true Phoenix* arising in glory and beauty, and expanding her auspicious and peaceful wings over the red tribes of the forest.

The condition of the Cherokees is regarded as forming an *era* in the world's history. From this memorable period, the Indian story will be incurably painful to all future ages; or a theme of joy and gratulation, of "life from the dead" to the "wilderness of the (Indian) people." G.

INDIA.

The Bible Triumphant over the Shaster and the Koran.—Rev. Micajah Hill, missionary at Berhampore, (India,) being on a tour for the distribution of Tracts, &c. stopped at Titalya. Here

he took his station one morning under a large tree, and was immediately surrounded with natives. I preached, (he says,) or rather argued for a considerable time, when several cried out, "Send for such an one; from the knowledge of the Shasters, he can answer the Sahib;" the man came, but he could not succeed to their wishes, and they sent for another, and another. Still by fair argument, they were left, according to their Shasters, without a Saviour. At length, with one consent, they exclaimed, "Sir, if we are wrong, and have no Saviour, tell us where one is to be found." They listened with a degree of interest to the design and efficacy of Christ's death. When I had done, as the sun was become hot, to save time I gave my Tracts to be distributed by one of the most respectable men, who was immediately surrounded by applicants. I had reserved a Gospel of Luke, but a man followed me and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse's reigns, and said, "Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone. Here, sir, what is this, *Mungol Somacha*?" Good news. "What is this Luke?" Luke is the man's name who wrote this book. "*Kostrick*, what is that?" Written, and the whole sentence means, the Gospel written by Luke. Who was Luke? He was a man acquainted with all the Lord Jesus Christ did and said on earth; with the reason of Christ's coming into the world, and with the manner of his death; and these are the things contained in this book. "That will do, sir; now I shall understand what I read." I left him, and prayed that the Lord might give him understanding in all he read. At 3 o'clock I arrived at Cutra, dined, and went into the bazaar, where I was surrounded by an audience of Mussulmans, but the abusive language I received here cannot be committed to paper; at length a venerable old Mussulman came up and stilled the people, and then observed, "Sir, your message is not to Mussulmans, but to Hindoos, who worship idols." I replied, yes, to Mussulmans, for they, as well as Hindoos, have souls to be saved. "True, but Mussulmans cannot fail to obtain heaven, for there is one God, and Mohammed is his prophet; besides, sir, your books are all for Hindoos." No, I have Persian Gospels for Mussulmans. "Will you give me one?" Certainly: he stayed and accompanied me to my tent, and requested a copy of every book which I had in the Persian character. I complied with his request, from the consideration that he could read fluently, and appeared like one desirous of reading. Influenced by his example, many Mussulmans now begged a book, and I distributed the remainder of my Gospels and Tracts in the Persian language.—N. Y. Obs.

RELIGIOUS STATE OF GREECE.

The Rev. John Hartley, missionary of the Church Missionary Society, under date of Nov. 2, 1827, writes as follows:

On arriving at Syra [an island in the Grecian Archipelago] I had the pleasure of meeting my valued friend, the Rev. Josiah Brewer, one of the American missionaries, and in his company made the remainder of the tour. We visited the islands

of Myconi, Tino, Delos, Syra (a second time,) and Hydra; and afterward landed at Napoli di Romania, and thence proceeded by land to Argos and Corinth. We then crossed the Isthmus to Cenchrea, and, at length, arrived at Egina.

I am happy to inform you, that our travels have not been without benefit, and that they hold out the prospect of still greater. We have established depots for the sale of the Scriptures in almost every place of importance which we have visited; and are glad to find that there is an encouraging demand for them.

Such a revolution of mind has been keeping pace in Greece with political changes, that in the event it may produce consequences of incalculable importance. I do not believe myself exaggerating when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas and inventions of men; every-where I hear them speaking of a Reformation of Religion; and such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. It cannot, however, be denied, that there is a strong tendency to Infidelity: yet from the readiness with which I find persons lending an ear to the evidences of Christianity, and retracting error when made acquainted with their force, I conceive that scepticism is rather, in Greece, the result of want of information, than of opposition to truth.

The important public events which are taking place in this quarter will universally attract the attention of politicians: but they will, I trust, much more call forth the prayers and exertions of Christians. This is a crisis, on which the religious, no less than the political state of the East, for ages may depend. And while we rejoice to hear of the *yoke of the oppressor broken* and of the *captive freed*, in a sense which is but limited and earthly, shall we not be much more solicitous, that that freedom may be imparted to the people of Greece which no tyrant can ever violate, nor any period of time ever bring to a termination? How many will exult to find the classical recollections of Sphacteria and ancient Pylos associated with the brilliant achievements of the British Navy! And ought not Christians, impelled by a sacred patriotism towards that heavenly land of which they are denizens, and fired by a holy and ardent allegiance to that Sovereign whose blood has forever redeemed them, and whose Spirit is their constant support, to renew their efforts on an occasion like the present; and to watch that an opportunity may not be lost which perhaps will scarcely ever return? If there should be found, at present, a few faithful servants of Christ acting in the spirit of that resolution which was adopted by St. Paul in a large city not far distant—I determined not to know any thing among you, save Jesus Christ, and him Crucified—I feel persuaded that effects of a similar nature would not be wanting: my speech and my preaching was . . . in demonstration of the Spirit and of power.

On the 10th of January he adds—Things are very encouraging in Greece, though difficulties may be foreseen. To-day a Greek Ecclesiastic has been with me, who appears deeply concerned for his salvation. May many others have a similar experience! Should the present most liberal Constitution be actually established in

Greece, there will in a few years be a wonderful field in this interesting country.

[In connexion with these facts, it is cheering to reflect that our worthy countryman, the Rev. Jonas King, is already on his way to Greece—richly furnished with Bibles and Tracts, and, above all, with an ardent desire to benefit the people to whom he is sent.]—*ib.*

IRELAND.

BRITISH REFORMATION SOCIETY.

Extracts from English Publications for May.

The British Society for promoting the Religious Principles of the Reformation, have stated in No. 2, of their Quarterly Extracts, that they have authorized the employment of thirteen Scripture Readers, at a salary of £20 each; and have distributed, in various ways, upwards of 100,000 Tracts, besides Bibles, Testaments, addresses to their Roman Catholic fellow-countrymen, and other smaller publications.

The authenticated statement of the number of converts up to September 30, 1827;—total, 2357. This number consists solely of adults, who have publicly abjured the errors of Popery. The children of conformists are not included.

Roman Catholic Bishops.

This body, or at least a considerable number of them, have recently held a meeting in Dublin, for the purpose of establishing a periodical Magazine, to advocate the doctrines of the Church of Rome. How delightful it is to see such a system as Popery dragged to the light by its own short-sighted advocates. We shall keep our eye upon this promised Magazine.

Instances of deplorable Bigotry.

A royal ordinance has lately been issued in Saxony, which forbids (under heavy penalty) any Saxon, under twenty-one years of age, from changing his religion; and any one secretly professing a new faith, is to pay a large fine, and to be deprived of all his civil rights.

The Bishop of Basle, in a letter to his clergy, expressed his profound grief, that “the versions of the *New Testament*,” which are forbidden by the Holy See, and “the *Heures Edifiantes*,” are circulated; as they metamorphose the good Catholics into “a jumble of Biblical Christians, with nothing but their conscience, and the Holy Scriptures, so called, for their guide.” The clergy are exhorted to destroy these pernicious books, and to permit the faithful to read no work which is not allowed by the Pope.

Protestantism advancing in Bohemia.

By a letter from Bohemia, it appears that the circulation of the Scriptures in that country is prohibited, and that in consequence many families are leaving the Romish church and embracing the Reformed doctrines, as they cannot reconcile it to their consciences to continue in a Church that denies the fullest liberty of perusing the Divine Record.

French Protestants and Jesuits.

The Charter acknowledges no exclusive ecclesiastical establishment: it awards to the members of the Reformed Church, not merely toleration, but the right to claim a public provision for the maintenance for their worship upon the same footing as their Roman Catholic countrymen. In some few instances, however, the Prefect of departments, and, in various instances, the Mayors and other authorities of provincial towns, acting, it would seem, under the influence of the Jesuit Missionaries, have endeavored to restrict those privileges,—either shutting up, or preventing the opening of Protestant Chapels. A flagrant case of this sort, at St. Consorce, near Lyons, called forth a letter addressed by the Protestant Consistory of that place to their brethren throughout France, warning them of the common danger, and showing them the importance of claiming as a right and not as a boon, the privileges secured to them by the Charter. A termination has been put, we hope, in perpetuity, to this miserable system of provincial bigotry and despotism, by the justice and sound policy of the Government, in rescinding all such arbitrary local decisions, and directing that the provisions of the Charter should every where be carried into full effect. It is pleasing to add, that the influence of true piety is steadily, we would hope rapidly, upon the increase among the Protestants of France. Arianism, indeed, has still its strong holds; but the genuine doctrines of the Bible are hopefully thinning the ranks of its defenders.

Number of the Catholic Clergy of France.

In the list there are 5 Cardinals, and 20 Prelates, promoted to the Peerage, 4 who are members of the King's Privy Council, 14 Archbishops, 66 Bishops, 468 Vicars-General, 684 titular Canons, 1,788 honorary Canons, and 36,649 parish and other priests, in activity. The total number of priests of the Gallican church amounts to 52,457, or, (according to the population of France exclusive of Protestants) is in the proportion of one pastor to every 550 souls. The number of pupils attending the different Episcopal seminaries, as candidates for Orders, amounts to 41,244. Of nuns we find an estimate of 19,540, distributed under different denominations, over 3,024 establishments. The whole sum allotted for the support of the ecclesiastical establishment in the national accounts, does not amount to \$4,000,000 of francs, or about £1,300,000; and probably the additional allowance made them by the councils-general of departments would not raise the income of the church to £2,000,000 sterling a year.

Temperance.**CAUSE OF TEMPERANCE.**

Extract from a letter by the Superintendent of the Rhode Island Coal Mines. Taken from the Christian Examiner.

At last the vicissitudes of fortune brought me to the Rhode Island coal mines. When I first came here, it is not unknown to you and others, that the workman who could not, and did not drink his pint of whiskey per day, was not allowed to work, but sent adrift; besides extra liquor

brought upon the works, and sent to their houses, and that too by the person whose duty it was to have prevented it. Not a week passed without a general combat of from twenty to thirty at a time, engaged with staves, spades, picks, axes, and any other weapon next at hand, to the great danger of each others' lives, and to the ruin of the works. All this was the effect of the usual allowance of grog. In the latter part of 1826, you, together with the ex-committee, appointed me to the superintendency of these mines; and I ask you yourself to bear testimony to the improved state of the works and workmen. Early in 1827 I commenced a general revolution, with a determination to do away with the worst of all evils, and the greatest curse ever inflicted on a workman, that of allowing him liquor while at work, and permitting him to have it in his house. I should have accomplished our wishes much sooner, had it not been for several unforeseen accidents in working among the old works filled with water. But keeping steadily to the point, I had the satisfaction to see my plans gradually bearing down the long cherished habit, and a very perceptible improvement take place in every family. And on the first Monday in October last, every man came up to the counting-house, and with one voice, of their own free will, desired me to cease to give out any more grog. They had always considered liquor a part of their wages, and had relinquished it without asking an equivalent. In order, therefore, to repay this sacrifice on their part, and to encourage such good deeds, I did at that time what policy pointed out to be my duty; and accordingly, I there and then informed them, I had the Company's authority, to add to their wages more than an equivalent for what they had given up, by advancing their wages from eighty eight and a half to ninety-two cents per day. Those families, who twelve months ago were clothed in rags, and with not a week's provision beforehand, in December last, were, both man, woman, and child, well clothed, and had three months' provision beforehand; besides cash in hand, none having less than twenty, and some near one hundred dollars; not one on the sick list, but every soul in excellent health. Twelve months ago, our young single men had but one poor ragged suit of clothes each, and were generally in debt. Last December they had each two, and one of them three suits of good clothes, and from fifty to one hundred dollars in cash each. During the winter, two have taken to themselves wives; and it gives me great pleasure to say, I believe they will be happy and do well. Two of our young men you have had with you during the winter in the coal yard, and you can judge of their conduct, as it respects liquor and behavior. When liquor was allowed at the works, it was no unusual occurrence for the mother and children to be unmercifully beaten, and turned out of doors at night. And for several months my house door was left unlocked at nights to afford them a place of refuge. Since October last, not one single occurrence of this nature has taken place. Every family belonging to our works, not only looks well, clean, and cheerful, but several of the wives of the workmen have lately told me, that they never lived so happily as they have done since the grog was excluded from the works. All is not yet done that ought to be, in the way of reformation, but the principal point has been gain-

ed, and I have no doubt of shortly having a well organized work, and that all will work together for good.

How this has been brought about, and so done that the workmen have the credit of every change effected, is what you wish to know. It would be difficult for me to make known in writing the way in which all this has been done, and yet the men content, if I was writing to any other person except yourself, who have had to do with workmen for many years. My first and main point was, to be a living example of all I wished them to be. For this purpose, I not only excluded spirits but wine from my house. The next great thing was to keep them at home in the evenings, and so occupy their leisure time agreeably and profitably. For this purpose I engaged a schoolmaster during the winter evenings, to teach them to read, write, &c.; and sent all to school, *young and old, man, boy, and girl*; made the school-room comfortable with fire, and gave to all, paper, pens, &c. Early in the spring I allotted to each house an unlimited garden, which occupied their leisure time during the summer; and in this way employed them fully, leaving no time for carousing. In the month of May, I prevailed on those with large families, to buy a cow and pig each, and to plant extra quantities of potatoes. To those who had not money I lent it, and entered into an agreement with them all, that if any of them should leave the works *by my wish*, (that is, if I discharged them) I would take all in their gardens, their cows, &c. at a valuation; but if they left the works by their own act and deed, then they must seek a market elsewhere. Thus, by a little at a time, each man became interested in the welfare of the mines, and gave me great influence over them. During fishing time, I sent a boy each Friday to catch fish for every house. I also doctored them and their families free of cost, and made it my chief study to anticipate all the little wants in an increasing family. By acting thus, and doing a hundred other little *unmentionable* things, I gained their esteem, which was of the utmost consequence in bringing about my plans. During all this time, I never lost an opportunity of expressing my own and the Company's wish, that *they* would cease taking grog; and took care to set the thing in a pleasing manner before them, as to the credit they would gain by giving it up; and explained the great difference between having it stopped, and their desiring it might not be given out. They frequently—that is *some* of them—told me to stop it. This I refused to do, till they *all* united and ordered it stopped; giving as the reason, that by my stopping it without *all* consented, it would be doing them an injustice, as well as the Company: first, I should injure them in depriving them of the credit of having ordered it stopped themselves; and second, by making it appear that the Company was arbitrary; I told them that whatever was done, must be by mutual consent—no compulsion. In addition to this, I took advantage of every case of sickness, accident, or when alone with any one of the leading men, to expatiate on the awful effects of dram-drinking, showing it to be a devil to the soul, a thief to the pocket, a wife's woe, and children's sorrow, &c.; and on the other hand, pointing out the good to be enjoyed by wholly relinquishing the habit, the benefit to both soul and body, the happiness and

comfort in their families, their better appearance in society, and the effects on their characters, &c.; and when on these topics, I did not spare in coloring; and at all times endeavored to suit the conversation to the occasion, yet doing all in a persuasive manner, heaping coals of fire on their heads, not to burn them, but melt them down. My paper reminds me that I must stop, although I have not told half. Yet you will be able to comprehend, in a great measure, all my proceedings. But should it not be what you wish, pray write again.

And for the present, believe me to remain, your obedient servant,

JOHN CLOWES.

CONNECTICUT MEDICAL SOCIETY.

Report of the Medical Society of Connecticut, at their late Annual Convention, on the subject of temperance.

The committee to whom was referred the communication of the Society for the Promotion of Temperance, respectfully report:

That in their opinion, the object for which that Society was established is an important one, and that all reasonable measures, which are calculated to secure that object, deserve the countenance of the medical profession. The evil which that Society aims to eradicate is one of no common magnitude. Intemperance robs individuals of their property and of their health; it steals from families all the comforts and all the charms of the domestic circle, and it deprives our country of the services of those citizens who should have been its ornament and defence. It does more; it renders its victim wretched while he lives—for the dregs of that cup to which he daily resorts, will embitter his last moments; and while his approach to the grave is shrouded in darkness, his prospect of happiness beyond it, is entirely obliterated. It brings upon families a weight of affliction which no human fortitude can sustain; poverty and "all the ills which flesh is heir to," come in its retinue; and crimes of almost every character follow in its train. It has brought upon our country a calamity, which the statesman will labor to remove—a reproach, which the wise and the good will earnestly endeavor to wipe away. It gives to diseases a character which they do not naturally possess; it renders those which are mild, severe; and those which are severe, fatal. No medicine can withstand the progress of maladies which are aggravated by the habitual use of ardent spirits; no skill can divert them from their fatal termination. It is therefore important for us, as we value the character of the medical profession, that we unite our exertions to remove this *opprobrium*, and as we love our country, that we labor to subdue this, its most insidious and most deadly foe.

It is reasonable to suppose that some diversity of sentiment will prevail, respecting the measures, by which this desirable object is to be obtained; in the opinion of your committee, if they are rational, if they are prudently devised, and temperately executed, they will ultimately be successful. We regret, however, to state, that the proceedings of some respectable societies, which have acted upon this subject, appear calculated to do more harm than good. The cause of temperance is not to be promoted by *intemperate* measures, nor will

the abuse of ardent spirits be counteracted, by indiscriminately opposing the employment of them, as medicinal agents. All agree, that the example of medical men will have an important influence upon society at large, and that the opinions of the profession, if maintained by a consistent practice, will not be disregarded. A resolution, formed in accordance with these views, will be presented to the consideration of the convention.

The question is sometimes asked, what substitutes shall be recommended to those, who are resolved to abstain from the use of ardent spirits. In general, we consider it bad policy to substitute one evil for another, and when a person has so long been in the habit of employing ardent spirits, that his stomach demands a substitute, the only safe course for him will be, to practice total abstinence—abstinence not merely from ardent spirits, but from all stimulants of a kindred character.

But there are liquors which Providence designed for our good, and which in moderate quantities may prove subservient to our health and pleasure; of this number are wine, cider, and malt liquors generally, which we mention, not with a view to recommend their use, but to guard against their abuse. There is some danger, lest in our zeal to eradicate entirely the employment of ardent spirits, we should overlook the necessity of guarding against the improper use of the above articles. Many a man whose daily potations are confined to them, and who imagines that he drinks under the favorable auspices of some temperate society, that the quality of his beverage will secure him from the ill consequences of drinking it immoderately—and that there is no danger in the course which he is pursuing, because there has none been pointed out to him, will find, perhaps when too late, that he has been mistaken—that he has been ruined.

With these views your committee respectfully submit the following resolutions:

1st. *Resolved*, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality; and that their excessive use is one of the most frequent causes of incurable disease.

2d. *Resolved*, That in the opinion of this Convention, although the moderate use of wine, cider, and malt liquors is not injurious, the immoderate use of the same articles is, like ardent spirits, injurious to health and good morals.

3d. *Resolved*, That in the opinion of this Convention, ardent spirits have no tendency to protect the system from disease; that on the other hand, they render the system more susceptible of contagion and other causes of disease; consequently, that it is the duty of physicians to abstain entirely from the use of ardent spirits in their intercourse with the sick, and to recommend the same rigid abstinence to nurses and attendants.

4th. *Resolved*, That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5th. *Resolved*, That in the opinion of this Convention, the use of ardent spirits, by puerperal and nursing women, has an injurious effect upon their offspring, and is frequently the cause of dis-

ease and intemperance in both the mother and child.

NO RUM.

"Do tell me," said I to Mr. P. (an owner of a respectable manufactory near the line of the town of H.) "do tell me how you get along with selling spirits to your workmen who resort here, Do you think you make any money by it." No, he instantly replied; it gives me a great deal of trouble; and I am satisfied I lose more by bad debts contracted with rum customers, than I ever made by their trade; and *I am resolved hereafter to sell no more liquor in my store.* There is 'Squire Q. continued he, who keeps just above me, feels just so too. He told me he settled with N. E. a few days ago, and found that he owed him eighty dollars, and had not a cent to pay; and by striking out his rum charges, the account was just about square. He is satisfied that he loses more by bad debts for rum than he ever made by the sale, and is determined to sell no more. The new store of Mr. S. he added, is to have no spirits; so he gives out, and I don't see that any one will retail rum to the people of H., but Mr. J.

"He then," said I, "will have all the rum customers;"—yes, he rejoined, he is welcome to them. I am sure they will break him in less than an year, if he sells them all they want to buy.

Such, Christian Reader, was the actual reasoning of a man of the world, a few days since. His conclusions were drawn on the cold calculations of self interest. Do you profess to love the Lord Jesus, and avowedly follow his divine commandments and precepts? And can you lend your aid, through the insidious draught, to destroy the souls of dying men, in your own town. Let the calculations of the man of the world, put you to shame. Let him who professes no regard for the souls, but for the purses of men, put you to blush, while he banishes the destroyer from his premises, and merely because those who would buy, could not be safely trusted !!!

W.

BIBLE CLASSES.

Extracts from the Annual Report of the American Bible Class Society.

One Auxiliary to this Institution, which has been formed at Andover, of which Prof. Stuart is President, promises great good to Zion. It is a Bible Class in itself; a Seminary to impart special qualifications to the students for conducting such exercises, and will tend to make them all missionaries for this object in their vacations. Measures are in train, which, it is believed, will result in the formation of similar auxiliaries in all the principal Seminaries of our country.

Probably from 5 to 600 Bible Classes exist in the United States, embracing from sixty thousand to eighty thousand members. In the refreshings from the presence of the Lord, with which Zion has been signally visited within five years past, a large proportion of these revivals have been enjoyed where prosperous Bible Classes existed, and more than half the accessions to churches, in such places, have been from these associations. We do not mean that Bible Class exercises alone, have accomplished all this for building up Zion,

but we do believe them *very efficient auxiliaries* to Gospel ordinances.

In some cases the Scriptures are studied with some such classification of their truths, as the catechisms of the different denominations suggest, or as is given in Week's Doctrinal Catechism, Wilbur's Bible-class Text Book, Judson's questions, Townsend's Harmonies. Other Bible classes study the Scriptures in course. Many use M'Dowell's Questions, Bash's Questions, or the questions of the Reference Testament and Reference Bible. In many other cases, the Pastors make their own questions entirely, sometimes giving them out beforehand, at other times not propounding them until they are to be answered.

In Lowell, besides prosperous Bible classes in four denominations, conducted by the Pastors, they have in one congregation what is called a Bible School. This embraces more than 400 youth over 14 years of age, and meets in the interval of Divine worship on the Sabbath. One, in each division of 6 or 7, hears others recite a portion of the lively Oracles previously assigned to the whole school, after which the superintendant explains, illustrates and applies the truths of their lesson. That congregation has been formed and more than 300 members gathered into a church, within three years past.

The numbers in particular Bible classes, reported to your committee, vary from 20 to hundreds. The largest number associated in one congregation is between 7 and 800. More than 500 of these are adults, the others are children over 10 years of age. This is the Rutgers street congregation in New York. And from the adult classes, the accessions to that church, for 5 years past, have averaged about 50 a year. In several other congregations from which reports have been received, the proportions in attendance have been even greater, and the success still more wonderful. In two congregations in Portland, out of 160 received to their communion the last year, 106 were from Bible classes. Cumberland county, in Maine, has witnessed more than 1000 communicants added to their churches the last two years from this institution.

In Woburn, 10 miles from Boston, a Bible class was organized to use the Reference Testament, and subsequently the Reference Bible, some 3 or 4 years since. Commencing with 30 members, the interest in its exercises continued to increase till about 18 months ago: the names on that list amounted to 80. In that class a revival commenced, which soon increased the attendants to hundreds. The last year there were 236 members received to one church, 200 of which were from the Bible classes. Of these, more than 70 had been previously cherishing the hopes of universalism, and these hopes had all been swept away by the social study of the Bible. Of the first 80 composing that class, 75 have been received to the church.

From the Appendix to the Report.

The Rev. Dr. M'Auley, enumerates the following good fruits of his own Bible Bible Class labors in New-York.

1. Bible knowledge; 2. Serious consideration; 3. Attentive soberness in the house of God; 4. Conviction of Sin; 5. Conversion to God—hope, holiness, and happiness in death—not universally

indeed, but in numerous instances; no place like the Bible-class for close preaching.

During the last four years and six months there have two hundred and one made a public profession of religion out of the two adult classes.

The Rev. Mr. Wisner, of Ithica, New-York, says—

I consider my class as exerting a very salutary effect upon the cause of religion in general.

The revival of religion which we have enjoyed here, commenced in my class, and a large majority of its members were hopefully converted.

I do not think there is any one way in which I can instruct my people so well as through my Bible-class.

The Rev. Mr. Tucker, late of Northampton, Mass. remarks—

The effect upon the cause of religion in general is evident, in turning the attention of so many families to the Bible. A more general interest is felt in the preaching of the gospel. Almost all my class have become hopefully pious. My exertions in the Bible class are more successful than in any other place.

The sight of so many assembling once a week to get religious knowledge, must produce an effect on a place. It is felt here.

A Bible class often becomes a nursery of the church, by being the place where revivals of religion commence. There is no more solemn place than a Bible-class in a time of deep seriousness. I have heard with surprise, that in revivals some ministers have given up their Bible-classes. Then, of all other seasons, is a time to do good in them.

STATE OF RELIGION IN MASSACHUSETTS.

Reported by the delegates to the General Assembly of the Presbyterian Church.

The General Association of Massachusetts which we have the honor to represent in this body, embraces 13 district Associations of Evangelical Ministers, 207 ministers of the gospel, 240 churches, and about 44,646 communicants. There are about 40 Evangelical churches within our bounds destitute of settled Pastors. There are two respectable Associations of Evangelical Ministers within the Commonwealth that are not connected with the body here represented.

In all our Associations, there are at the present time or have recently been, revivals of religion more or less extensive. We believe, no year since the days of our fathers, has been so prosperous to Zion in the land of the Pilgrims, as the last.—There seems indeed to be a resurrection of the spirit of those holy men, who prayed, and wept, and labored in the cause of truth and righteousness. It is but too true, that in the eastern section of our bounds, not only a generation, but generations have come to our sacred altars, and entered our consecrated places, who have excluded the Saviour, and the atonement in which their fathers believed and trusted. But God by the effusion of his spirit is causing the departed glory to return. These revivals are marked with increasing evidence that they are from God, both in the noiseless solemnity of their progress, and their unwithering fruits. As to the manner of conducting revivals when they do exist, and promoting them when they do not ex-

ist, there is great, and we had almost said, entire harmony of sentiment and feeling among our Pastors and churches.

The monthly concert of prayer may be said to be universal. Bible classes are coming into general notice; and during the past year, a most powerful and salutary impulse has been given to the Sabbath School system.

On the subject of morals, we have our part in the sins common to our nation; and sins, which if suffered to prevail, must blast the fairest hopes of future generations. Yet, we are happy to state that a bold and manly effort is made to turn back the current of iniquity. As proof of it, we might refer to the noble stand of our Legislature, in refusing to incorporate the proprietors of a theatre in one of our most populous towns.

The benevolent institutions of the day, domestic and foreign, are cheerfully and systematically sustained in our churches. The day has come, when some among us no more use the word *conveniently* with reference to what they can, and shall do for Christ and his kingdom, but hold themselves and every thing they have, consecrated to the Lord. By their charities, a strong bond of union is formed among our churches, and we sincerely hope the national institutions which have Christ and his cause written upon their front, will draw around them ere long, every friend of Jesus in our land. It is found in Zion that union is strength, and that broad and deep rivers of benevolence, which come from ten thousand springs, will live and bear their blessings far and wide, while smaller streams languish and die.

The subject of circular church conferences, has excited considerable attention in different sections of the state, and when they have been carried into operation, the sanctifying influences of the spirit have almost invariably followed them.

Since our last report to this body, a season of the special favour of God has been enjoyed in Berkshire Association. This Institution embraces—Congregations, in all of which, two only excepted there have been revivals more or less extensive. Upwards of 1700 persons of all ages and descriptions, have indulged hopes of reconciliation with God. About 950 of these have already united with congregational churches.

In Franklin Association, there exists at the present time a general attention to the one thing needful. And so far as means are concerned, we believe this general attention to have originated in the circular conference system.

Martha's Vineyard, an Island contiguous to the southerly shores of Barnstable county, and widely known as the residence of the Mayhews, whose praise is in all our churches, has long been under the influence of what is denominated liberal christianity. Within a year an entire change has taken place, and the three towns on that Island are now enjoying the labors of decidedly evangelical men. This circumstance may be supposed to be of local interest, only as it shews what the God of our fathers will ultimately do, in every place, in bringing back the captivity of his people, and in restoring them to the faith once delivered to the saints.

In the town of Lowell, within the bounds of the Andover Association, there exists a pleasing work of divine grace. "The work of grace," says a clergyman, residing in the neighborhood, "con-

tinues wonderfully among this people. At their inquiry meeting this week, March 28, they had more than one hundred and fifty inquirers, besides one hundred who have recently obtained hope. And this church formed a year ago last June, contains upward of three hundred members." Well does the writer add "this is the Lord's doing, and it is marvellous in our eyes." While a parallel to this may not be found in the history of the church since the days of the Apostles, let it inspire faith and confidence in Christians, to make efforts for the salvation of villages now a moral waste.

The state and progress of the churches in Suffolk Association, particularly in the metropolis of the common wealth, deserve special notice. With devout gratitude to Almighty God, be it stated, that that city which was originally the seat of evangelical truth and ardent piety, but over whose apostacy the people of God have long wept and prayed; has been brought back to the primitive faith in the last five or ten years, with a rapidity that has far outrun the highest expectations of the friends of the Redeemer. The revival which has been advancing in Boston for more than two years, is still in progress. The result thus far has been the establishment of many evangelical churches in and about the city. Four have been added to the number during the past year. And there are now no less than eighteen churches within the bounds of this Association embracing the doctrines of the reformation, where twenty years ago, scarcely two could have been found of this character. The churches of our Lord Jesus Christ in Boston have found it true, by happy experience, that "there is that scattereth and yet increaseth."

The colleges at Williamstown and Amherst are in a flourishing state. In each of these institutions, during the last year, forty of the students hopefully experienced a change of heart. The college at Amherst, which is emphatically the child of the church in this section of the country, and which, in the rapidity of its growth and maturity, is unexampled in the history of colleges; is now enjoying a special work of divine grace.

It may be expected that we should say something of the ancient, and opulent, and learned university which is known to be within the limits of the body which we represent. But here we choose to be silent, and leave the souls under the altar to tell the history and plead the cause of an institution, the corner stone of which our fathers laid in tears and prayers, and which they consecrated to God, manifest in the flesh.

Of the standing and character of the Theological Seminary at Andover, we need say nothing. Her sons are scattered throughout the vineyard of the Lord in our own country, and stand by the altar of almost every missionary station established by the American Board in foreign lands. This institution contains one hundred and eighteen students, and never promised more to the church and the world than at the present time.

We would only add, that the benevolent enterprise of furnishing every destitute family with a copy of the sacred Scriptures, has been taken up in Massachusetts. Its Parent Auxiliary Society has resolved on this work, and it has been commenced. One county has been already supplied,

and we doubt not it will be soon said of this state as it has already been said of others, that there is not a family within its bounds who possesses not an entire copy of the word of God.

All which is respectfully submitted by

SYLVESTER HOLMES, } Delegates.
THOS. SHEPARD, }

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE, 28, 1828.

DECLARATION OF WAR AGAINST TURKEY.

The latest arrivals from Europe bear the Manifesto and Declaration of War of the Emperor of Russia against Turkey. This event took place on the 26th of April. At which date, too, it is said, the Russians promptly passed the Pruth (which has been so often passed in rumor) and advanced upon Walachia and Moldavia—the north-eastern provinces of Turkey, which are from their situation to furnish the field of contest.

This event swells into great importance while we contemplate it in its great political and moral bearings: and will have lookers-on of peculiar interest in every part of the world—in those who have sent their hearts along with Greece in her unequal grapple—who have ventured their hopes and their charities for the good of Palestine—all lovers, in short, of liberty and Christianity, and haters of Islamism. An event meditated for some time by Russia, and expected and prepared for by the Porte. As will be seen by the manifesto introduced below, the Emperor of the North comes to the contest with a complaint of great grievances and affronts, and making demands of reparation and indemnity, with a decision, which as the case may be, will call loudly on either the bravery or humility of the Divan. A remuneration of all losses and expenses, security for the future observance of Treaties, “inviolable liberty to the commerce of the Black Sea, and the free navigation of the Bosphorus” are not very modest requisitions of a Despot whose very aliment is his insolence and pride.

’Tis the only refuge (his insolence) that the Infidel has for consolation; and one is almost disposed to lend him pity for the sorry depth of humility to which such a chastisement, if it should prove such, must sink him. There are very few upon the wide earth who, as good as they may wish to be, can persuade their sympathies to take a very amiable attitude while listening to this news—awful as it is. We cannot persuade ourselves into a complacency towards this race who make a boast of their piracy on all we hold sacred and good. Who have made it a business to trample out the rights and the lives of mankind—and scout at any thing and every thing which others revere. Yet war is a hideous calamity. A scourge forever to be deplored and deprecated. Its inflictions fall cruelly and unequally—its desolating share is no respecter of persons, and no measurer of guilt; driving blindly over all things and all relations. We are driven, when we come to think in detail of this mystery of God’s providence, to silence our enquiries, and take refuge in the thought that there is a “God of battles”—a God in whose balance nations are weighed, and whose will it is, to employ the passions of men in visiting on them his retributions.

The following extracts contain the substance of the Declaration of War.

All the wishes of Russia to remain at peace with a neighboring nation have proved vain—notwithstanding its

great patience and the most costly sacrifices, it has been obliged to confide to arms the defence of its rights in the Levant, and energetically to impress on the Ottoman Porte, respect for existing Treaties. It will, however, develop the imperative and just motives which impose on it the melancholy necessity of such a resolution. Sixteen years have passed since the peace of Bucharest, and for the same period we have seen the Porte act contrary to the stipulations of the Treaty—evade its promises, or indefinitely delay the fulfilment of them. But too many proofs, which the Imperial Cabinet adduce, irrefragably prove this infatuated hostile tendency of the policy of the Divan. On more than one occasion, particularly in 1821, the Porte assumed with respect to Russia, a character of defiance and open hostility. For these three months past it has again assumed this character, by formal acts and measures which are known to all Europe.

On the same day that the Ambassadors of the three Powers, who, by a Convention free from all self-interest, are united in a cause which is no other than that of religion and of suffering humanity, expressed, at their departure from Constantinople, an ardent wish that peace might be preserved; on the same day, when they pointed out the easy means of attaining that object, and when the Porte in the same manner most positively expressed its pacific dispositions; on the same day it summoned all nations professing the Mahometan faith to arms against Russia, denouncing it as the implacable enemy of Islamism—accusing it of a design to overthrow the Ottoman empire—and while it announces its resolution to negotiate, for the sole purpose of gaining time for arming, but never intending to fulfil the essential articles of the Treaty of Ackerman, it declares at the same time, that it concluded that Treaty with no other design than that of breaking it; the Porte knew well that in this manner it also broke all preceding Treaties, the renewal of which was expressly stipulated by that of Ackerman; but it had already taken its resolutions beforehand, and regulated all its steps accordingly.

Scarcely had the Sultan spoken with the vassals of his crown, when the privileges of the Russian flag were already violated; the ships covered by it detained; their cargoes sequestered; the commanders of the ships obliged to dispose of them at prices arbitrarily fixed; the amount of an incomplete and tardy payment reduced to one-half; and the subjects of his Majesty the Emperor, compelled either to descend into the class of Rayas, or to leave in a body the dominions of the Ottoman Government.

Meantime the Bosphorus is closed; the trade of the Black Sea hindered, the Russian towns whose existence depends upon it, see destruction before their eyes; and the Southern Provinces of his Majesty the Emperor, lose the only channel for the exportation of their produce, and the only maritime connection which can promote the exchange of their commodities, render their industry productive, and favor their manufactures and prosperity.

Even the boundaries of Turkey did not limit the expression of these hostile sentiments. At the same time that they were expressed at Constantinople, Gen. Paskevitch, after the conclusion of a glorious campaign, was negotiating a Treaty of Peace with Persia, the conditions of which were already accepted by the Court of Teheran. On a sudden, lukewarmness succeeded to the eagerness which had hitherto been observed for the conclusion of a convention, which was already approved by both parties in all its particulars. These delays were followed by difficulties, and then by an evidently hostile tendency; and while on the one hand the conduct of the neighboring Pachas, who hastily arrived, manifested this tendency; on the other hand, authentic information and positive confessions revealed the secret of the promise of a diversion which was to oblige us to make new efforts.

Russia now placed in a situation in which its honor and its interests will not suffer it any longer to remain, declares war against the Ottoman Porte; not without regret, after having, however, for 16 years together, neglected nothing to spare the evils which will accompany it. The causes of this war sufficiently indicate the objects of it. Brought on by Turkey, it will impose upon it the burden of making good all the expenses caused by it, and the losses sustained by the subjects of his Imperial Majesty. Undertaken for the purpose of enforcing the Treaties which the Porte considers no longer existing, it will aim at securing their observance and efficacy; induced by the imperative necessity of securing for the future inviolable

liberty to the commerce of the Black Sea, and the navigation of the Bosphorus, it will be directed to this object, which is equally advantageous to all the European States.

Lastly, Russia, though at war with the Porte for reasons which are independent of the Convention of the 6th of July, has not departed, and will not depart, from the stipulations of that Act. It did not, and could not, condemn Russia to sacrifice its earlier important rights, to endure decided affronts, and to demand no indemnity for the most sensible injuries. But the duties which it imposed upon it, and the principles on which it is founded, will be fulfilled with scrupulous fidelity, and strictly observed. The Allies will find Russia always ready to act in concert with them in the execution of the Treaty of London—always zealous to co-operate in a work which is recommended to its care by religion and all the feelings which do honor to humanity—always inclined to make use of its situation only for the speedy fulfilment of the Treaty of the 6th of July, but not to make any change in its nature and its effects.

The Emperor will not lay down his arms till he has obtained the results stated in this Declaration; and he expects them from the benedictions of Him to whom justice and a pure conscience has never yet appealed in vain.

For the Religious Intelligencer.

APPEAL IN BEHALF OF THE AMERICAN TRACT SOCIETY.

The single aim of this Institution is to advance the cause of our Redeemer by diffusing those great truths and doctrines of the Cross in which the main body of devout Evangelical Christians are agreed. It is under God, the property of the Evangelical community. It has been founded, and is fostered and sustained, through their charities and efforts; and in answer to their prayers, has been signally blessed of Heaven. To that community it is proper that its real condition and wants should be made distinctly known.

The rapid progress of this Society, compared with any other Tract Institution previously existing,* may have led some to suppose that its pecuniary resources have been abundant; whereas the extent of its operations is the very ground of its necessities. It might have accomplished one fourth part, or one half of what it has done, and, with the common blessing of Providence, felt no pecuniary embarrassment. But a different course has been adopted; and the Society has now arrived at a point, *when a number of its presses must be stopped, and its field of usefulness be proportionably diminished, or it must receive very prompt and liberal pecuniary aid.*

On May 1, every cent in its Treasury was expended; \$711 54 were then due, which the Society had no means of paying, and additional obligations, chiefly for paper, to be met by the Committee previous to October 1, amounted to \$10,220 92.

On the 17th day of June, when the stated monthly meeting of the Executive Committee was held, the Treasury was entirely exhausted; \$585 80 had been advanced by individual members of the Committee, during the preceding week, to meet bills for paper, a bill of \$973 83 for printing, due on the day of the meeting, remained also to be provided for; and there was then due for paper, within the period of four months, \$10,391 37.

And the Society has not a dollar of permanent funds, of any sort whatever; nothing but the materials employed in issuing the Tracts and the house in which its operations are conducted (which was erected by benevolent individuals in the city of New-York distinct from all funds appropriated to the general purposes of the Society, and which is not yet entirely paid for.) The donations of the Benevolent, and receipts for Tracts sold are the only sources of the Society's income, and on these it depends for the only possible means of continuing its operations.

*Its issues, the last year, were 5,000,000 of Tracts.

We wish the above facts to be distinctly known, by every Evangelical Christian in our country.

But it may be asked, "*How came the Committee of this Society to be under so large engagements, when their only source of income is the charities of the Christian public?*" We answer, Because they have graduated their efforts, not by the funds in the Treasury (which have rarely been sufficient to meet the current expenses two weeks) but by the wants of the community; and because they have believed there was no surer source of supply than the charities of the Evangelical community, if properly appealed to, with humble reliance on the divine blessing.

"*But have not the issues of the Society exceeded the wants of the community?*" No. The General Depository is by no means yet furnished with Tracts as it should be to meet the demands; and the work of supplying very large portions of the country is scarcely yet begun. In most of the principal towns in the Northern and Middle States, a beginning has indeed been made; but this is not the case in a very large part of the interior townships and parishes. Our Southern country calls for tenfold the amount of what has yet been done; and the four or five millions in the Valley of the Mississippi call, if possible, still louder for our aid. In very large portions of the country, especially those last mentioned, Tracts must be distributed gratuitously; and faithful men be sent to make known the blessings of the Society, and deliver its messages of salvation, to those who are ignorant of their value, and will not come after them.

"*But great as the wants may be, should not the Committee have graduated their efforts more by the measure of preceding years?*" If the Committee have felt as they ought, and as we believe they have felt, when viewing the magnitude of the object and seeking direction from on high, they have felt, that time is short, and all they could do they must do quickly; that while they should delay multitudes would be perishing; that our country is increasing with untold rapidity, and iniquity advancing with most rapid strides; that the calls from the destitute must be answered, and that while other departments of benevolence may move more slowly, for want of men, or an account of the greater magnitude of their work,—Tracts can, without delay, be printed and sent forth, for the supply of the whole community; that the Divine blessing on the Society's publications should animate them; that the spirit, now awakened in the churches, warrants expanded efforts; and that the whole indications of Providence call for strong faith in God and urge the Society to go onward.

NOTHING BUT MEANS, WITH THE CONTINUED BLESSING OF GOD, IS NOW WANTING.—AND HOW SHALL THESE BE FURNISHED?

Let no one refrain from doing something, or if he has little that he can consistently impart, from imparting that little, because the want is great. Every cent contributed will print a Tract, that may be the means of saving a soul.

Let no one who has means, feel, that, because one Tract can be printed for so small a sum, the country can be supplied without large and liberal donations. If one Tract costs one cent, one million Tracts cost \$10,000; and five millions Tracts cost \$50,000.

Let the Officers of no Auxiliary Society cease their efforts, because their own members may seem to be supplied with Tracts. If they are supplied, there is a vast portion of our country unsupplied, to which the Parent Society has access. Let the funds be collected and forwarded as a donation, and they will be immediately appropriated to the best advantage.

Let no funds destined to the Treasury of the Parent Institution, be any where unnecessarily detained. They are needed for immediate use.

Let Gentlemen and Ladies, and especially the Pastors of Churches, be constituted Members and

Directors for life; and let all, who love the cause of this Society lift up their hearts to God and pray for such blessings upon it, as shall most rapidly hasten the coming and reign of our Redeemer on the earth.

AN OFFICER OF THE SOCIETY.

NOTE. Remittances should be addressed to Mr. Wm. A. Hallock, Cor. Sec. Tr. Soc. 144 Nassau-st. New-York.

FOURTH OF JULY.

Messrs. Editors.—For a few years past, the Colonization Society have derived a large part of their income from collections taken up, on or about the fourth of July. Why cannot this practice be adopted this year, to a much greater extent than ever before? There are more than *ten thousand* religious societies in our land. Now if one half of these would give five dollars each, which is certainly within their ability, the amount would be twenty-five thousand dollars—a third more than the society has ever received within a single year, and enough to transport to the colony one thousand emigrants.

No Society in our land is more worthy of patronage than this. None promises larger benefits to our country. None is in more pressing want of funds. Mr. Mercer of Virginia, declared in Congress, last winter, that *eighteen hundred* free negroes had applied for a passage to Liberia, and that their request had been refused, because the Society had no means to transport them.

Devout thanksgivings ought to be given to God that this Society has already accomplished so much.—Though the colony was planted in weakness, it is rising in power. From a feeble, sickly company of twelve persons, it now numbers more than twelve hundred, enjoying an equitable government, successfully engaged in commerce and agriculture, and sharing in all the blessings of civilized and Christian society. By its means the accursed slave traffic has been broken up for one hundred and forty miles. It presents most ample facilities for spreading the blessings of the Gospel into all the surrounding country. By means of the Colonization Society, a spirit of inquiry and improvement has been awakened among the free blacks, especially in the Middle States. As proof of this, it may be mentioned that a respectable newspaper has been wholly supported by them. The Society also exerts no unimportant influence upon the slave population of our country. Within six years past, more than nine hundred slaves have been set at liberty—a considerable number of whom have joined the African colony.

Will not these facts open the hearts and awaken the zeal of all the friends of humanity?

Why will not the authorized guides of public opinion and religious sentiments feel their responsibility in this matter and act accordingly? Why will not the ministers of Jesus present to their congregations the claims of millions who are bowed down to the earth under a crushing bondage, and of other millions, lying in deep darkness—for ages the helpless prey of wicked men and devils? A. S. E.

N. B. As some clergymen have been unwilling to make this topic a theme for a public discourse on the Sabbath, though it is thought without sufficient reason, it is respectfully suggested, whether the Sabbath evening, which occurs nearest to the Fourth of July may not be a suitable time.—N. Y. Obs.

'TRY' AGAIN.

Communicated for the Baptist Register, and dated Ogdensburg, Feb. 12, 1828.

Feeling for a long time the importance of having a Sunday School established, in a neighborhood about six miles distant from this place, where the children

were in the habit of assembling together on the Lord's-day, for the purpose of play, and some of their parents have been known to haul fire wood, &c. I waited for a long time very impatiently to see some one step forward in the work, but no one appeared. At length I ventured to speak of it to some of the inhabitants of the place, who expressed their willingness to have a school but could find no one to go forward to superintend it. Although my residence was six miles from the place, and I was almost entirely unacquainted with the manner of conducting such a school, yet I felt it a duty to commence myself. So I gave notice to some of the inhabitants of the place, that if they would send their children on the next Sabbath, 27th of January, I would attend and commence the school. The time arrived, a severe storm of snow was falling, and for a time I almost gave up the idea of attending, supposing I should have but few, if any scholars. At length I resolved to go, and started for the place, ruminating all the way on the prospect before me, fearing I should find a cold and empty house. Having arrived within sight, I saw a little smoke ascending from the chimney, which revived my drooping spirits, hoping at least to find a little fire to warm my chilled limbs. As I drew near, I beheld the faces of a few children, watching at the windows the approach of their instructor. My soul began to burn with love for the dear little ones, who had stemmed the storm to be taught the word of God, and have their names enrolled as Sunday School scholars.

Having arrived at the door, I opened it with an anxious soul, to behold, for the first time, my little flock. My feelings can better be imagined than described by my pen, when I beheld *twenty-five* precious little children, whose eyes were all fixed on me as I entered the room.—Involuntarily I exclaimed aloud in thanks to God, for what he had already done towards establishing this school. On examination, I found we had but two Bibles, and one or two psalm books, in the house, except two of each which I carried: however, with the few books we had I went to work, and not a child left the house until it had committed a portion of the Scriptures, or a verse in the psalm book. At the time appointed, on the next Sabbath, I attended, and found *forty-three* scholars, and *eight* teachers: and on the third Sabbath *fifty* scholars, and *twelve* teachers; and a more interesting little flock I never beheld. May the Lord inspire the hearts of others, to go and do likewise.

Yours in the bonds of the Gospel,

A Friend to Sunday Schools.

From the Rochester Observer.

A FEW plain Questions to a FEW persons.

1st. To *Gate Keepers*—How dare you violate the Law of God and the state, by attending to your ordinary labor and business on the Sabbath?

2d. To owners of *Packet Boat Stock*,—How dare you pollute your hands with the wages and income of Sabbath-breaking?

3d. To owners of all conveyances which run on the Sabbath.—How dare you go to church and pretend to be worshipping God, when you know that every moment, your many servants are, for your gain, trampling under foot the Law of God? NATHAN.

P. S. I think any man who employs another to break the Sabbath, is as guilty as the poor driver, ostler, or any other actively employed in driving through our streets to the offence of every decent moral man in the community.

Yes, Mr. Editor, many a man goes to meeting with a long face and much pretensions to piety—and men, too, who would be shocked to work in their fields on the Sabbath, and yet will employ 10, 20, or even 40 men to labor for them without seeming to know that a man who requires or permits his servants to labor

on the Sabbath, does just as much and as really violate the Law of his Maker, as though he drove a stage or run a boat from Albany to Buffalo himself on the holy Sabbath.

NATHAN, again.

At a regular meeting of the first congregational Church of Brighton, May 29th 1828, the following resolutions were adopted,

Resolved, That we view, with approbation, the efforts which are now made by our Christian brethren throughout our country, to promote the sanctification of the Sabbath.

Resolved, That we will patronize such Boats and Stages as do not run on the Sabbath.—*ib.*

S. PRATT, Moderator.

A number of the members of the Church of Brighton have this season raised a number of frames, without the use of ardent spirits—without the least difficulty. Indeed, it is much the safest way of raising frames. The members of this Church do not deal out spirits to workmen of any description—And I believe it is their intention, not to have any used in the ensuing harvest. On this subject, it is desirable to have the expression of every Church in this part of our country.—*ib.*

P. S.

LONDON ANNIVERSARIES.—We have seen a letter from an American gentleman in London, dated May 13th, from which we learn that the receipts of the London Missionary Society the past year have amounted to £45,791; being an increase of several thousand pounds over those of the former year.

The whole number of Tracts and small books issued by the London Tract Society is 9,649,507. Increase over those of the last year, 1,337,099. Of Tracts alone, the issues have been about 5,000,000. Receipts, of all descriptions, £18,500.—*N. Y. Obs.*

A resolution was passed in January last, in the County of Monroe, Michigan Territory, to supply every destitute family in the County with a Bible. Population in 1820, 1,831. Making the total population in the United States which has been made the subject of similar resolves, 5,658,937.—*ib.*

LONGEVITY.—There are 17 men living in the town of New-Haven, whose united ages amount to 1413 years. The average age of each individual is 83 years. In addition to these there are 27 men, whose united ages amount to 1971 years, and whose average age is 73 years. The average of the two together is about 77 years.—*Journal.*

STUART'S COMMENTARY ON THE HEBREWS.

This work, we doubt not, will go down to posterity, as one of the most valuable disquisitions on the subject of which it treats, that ever was written. The author shows himself familiar with every argument and objection which can be brought to bear upon the case; and arrives at his conclusions with a strength of evidence which in general is convincing and decisive.

The first volume, comprising 288 pages 8vo. is occupied in discussing preliminary questions,—in the course of which he decides that the Epistle to the Hebrews is appropriately called *an epistle*, and not a homily or essay; that it was addressed to the Hebrew church of Palestine; that the author was St. Paul; and that it was written in the Greek language.

The second volume, comprising 388 pages contains a new translation of the Epistle by Professor S.,—a commentary on the same of nearly 300 pages,—and critical remarks in explanation of the more difficult passages.

It is perhaps known to many of our readers that this work is re-publishing in London, under the di-

rection of Rev. Dr. Henderson. The first volume has already issued from the press, and the second will appear with all convenient despatch. The Editors of the Evangelical Magazine remark, in their number for May,—“We hesitate not to announce it as the most valuable philological help ever published in the English language, for the critical study of that important, and in many respects difficult book of the New Testament. In the volume before us, every topic relative to that Epistle is explained and discussed, with singular minuteness and accuracy.”—*N. Y. Obs.*

DR. CHALMERS.

Extracts from Urquhart's Memoirs.

“Dr. Chalmers has been more than kind to me this year: indeed, I feel most oppressed by his attention. As my school is held in his house, I generally sup with him on Sunday evening; when I enjoy much more of his conversation than at set parties, as he and Mrs. Chalmers are generally alone. Dr. Chalmers also visits the parents of the children who attend his school. The people in some of the houses seemed to recognize him familiarly, so that he is probably often engaged in the same labours of love. He thinks such exercises as visiting the poor and the sick, the best introduction to ministerial labour. ‘This,’ he said, as we were going along, ‘is what I call preaching the gospel to every creature; that cannot be done by setting yourself up in a pulpit, as a centre of attraction; but by going forth and making aggressive movements on the community, and by preaching from house to house.’”

From the Boston Recorder.

HISTORY OF THE CHURCH IN NATICK.

It is known to the Christian public, that this town was the place where the apostolic Eliot gathered his most flourishing church, among the Aborigines of the country. This indefatigable missionary of the cross commenced his labors among the Indians at Nonantum, the east part of Newton. A meeting-house was there erected for them in 1646 or 7. Their number increased so much that it was difficult to procure land for them. It was judged expedient to remove these praying Indians (as they were called) to this town. This took place in 1651. Eliot did not suddenly admit them to the church; but kept them in a state of Catechumens until 1660 or 1, when he gathered his first church from among them. For several years, this Indian church was in a flourishing condition. In the year 1670 it contained between 40 and 50 members. A number of these Indians under the instructions of Mr. Eliot were qualified to become teachers. In the year 1674, he placed six of them in other praying towns, as Preachers. After Mr. Eliot's death in 1690, the church decayed and became entirely extinct. There is a chasm in the history of the Indian affairs in this place from 1690 to 1721, that I have never been able to find any thing to fill. The following fragment of this period only have I found; that in 1698 Grindal Rawson and Samuel Danforth spent nearly a month in visiting several Indian plantations in Massachusetts. They reported that “at Natick we find a small church consisting of seven men and three women; their Pastor (ordained by that Reverend and holy man of God, Mr. J. Eliot, deceased,) is Daniel Tahhowmpait; and is a per-

son of good knowledge." A tombstone is still standing erected to his memory, bearing date, 1718.

—After his death the Indian church was dissolved. No written records of Eliot's church are left. Rev. Oliver Peabody came to this town to preach, as a missionary to the Indians, 1721. In the commencement of his church records he says, "It must be observed that after my most diligent inquiry and search I can find no records of any thing referring to the former church in Natick; nor who were the members of it, or who were baptized, until my coming to town."—At this time there were only two English families in the town. Mr. Peabody labored until 1729, when a church was gathered, consisting of 5 English and 3 Indian male members. Mr. Peabody was ordained as a missionary at Cambridge, December 17, 1729. * * * * *

At the commencement of the year 1826, things began to assume a more favorable appearance than they had ever before done. An Inquiry meeting was appointed. At the first, several persons were found rejoicing in hope, and others were beginning to ask, 'what shall I do to be saved.'—It was evident from week to week, that God by his still small and powerful voice was in the midst of us. On the first Sabbath in April, 1826, we admitted 12 to the church as the first fruits of the revival. From that time up to the present moment, the spirit of God has been moving more or less upon the minds of individuals. In the progress of the work thus far, about 50 persons are supposed to have passed from death unto life; 41 of whom have been received by the church. The whole number of admissions since my ordination, has been 99. The church now contains 103 members.

The means, which it has pleased God to bless more particularly than any other have been Inquiry meetings and the Bible Class. About 30 cases of hope are in the Bible Class. Almost every member who was not serious before, has become either hopefully pious, or deeply anxious to become truly acquainted with the God of the Bible. We have had abundant proof that the word of God is the sword of the Spirit. God has blessed the prayerful study and careful reading of the holy scriptures. Persons from 55 to 14 have been subjects of the work. A majority of cases have been among the young, including a considerable number of our most promising young men. The work has been entirely free from noise and confusion, still, solemn, gradual, and evidently of God. We desire to take none of the glory to ourselves, but to ascribe it wholly where it is justly due. Thus far the subjects of the work in general have run well. We hope that the only wise God our Saviour will keep them from falling and present them faultless before the presence of his glory with exceeding joy.

We desire an interest in the prayers of the Christian public, that we may yet behold greater things than these. MARTIN MOORE.

Natick, Mass. April 1828

PREPARATION FOR HEAVEN.

"Set your affections on things above, not on things on the earth." (Col. iii. 2.)

To go to heaven when we die, seems to be the

grand wish that we form to ourselves whenever we happen to fall into a serious mood of thinking; or begin to grow melancholy at the prospect of death. To go to heaven—and then it would appear that nothing more was wanting to complete our happiness.

And yet there is one very simple question which it is quite surprising we so seldom think of asking, and that is—"What kind of place we should find heaven if we went there?" That heaven is a scene of unbounded happiness and everlasting delight there is no doubt whatever but should we find it so? is quite another question. We know that a deaf man might be surrounded with the sweetest music and the most enchanting harmony, and to him it would be all dead silence;—and, a beautiful portrait or a lovely landscape would be nothing but darkness to a blind man's eye.

But, to come still nearer to the point, we know that the same company that would be enjoyed by a man of one description, would be actually insupportable to another; and that there are many situations in which one man would find himself perfectly happy, that would make another utterly miserable. Now, to decide the question at once, only conceive for a moment that every man was allowed to choose for himself in this particular, and that heaven was to be just what every man pleases and what would be the result? Only look back upon your life, and observe the scenes in which you felt yourself most at home;—the things in which your soul has most delighted;—where your heart was most interested and engaged;—and that would be your heaven. Fix your eye upon those scenes of your keenest enjoyment:—mark them well; dwell upon the circumstances by which they were characterized,—and you have the kind of heaven you would choose. "Where your treasure is there would your heart be also;"

With some men, heaven would be—what we dare not name:—we must draw a curtain over it:—we might mistake it for a scene that bears another name. With others, it would be the sumptuous board and the splendid establishment. With others, it would be the reward of ambition, and the shout of popular applause. With others, a round of the amusements that fill up the vacancies of human life. And, in general, it would probably be just such a place as this earth, only with a certain number of comforts and advantages super-added, and a certain number of dangers and inconveniences removed.

Now is it not probable that, to such men as these, Heaven would be a state either of languor or misery? "Heaven is not a theatre that shifts the scene to suit itself to every foolish fancy, and every silly humour of the spectators."

[The Author having shown what heaven is not, asks,]

But what is it that *is there*? [in heaven?] What a vast fund of unexampled enjoyments?—what a crowd of fresh delights? What is there to interest our affections and to fill our thoughts? "*Even He that filleth all things*;"—the only Being that can satisfy our immortal spirit;—"whom to know is life eternal;" for "this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."

From the Rev. C. Wolfe's Sermon.

From the Episcopal Register.

ENDLESS CALLS FOR CHARITY.

No, Sir! I neither can nor will give another cent for charitable purposes! I am absolutely teased beyond endurance by calls for this object and that object! Had I the wealth of the Indies, I could not satisfy these ceaseless demands! It is high time that a stop was put to these impertinent applications!

The excellent young man to whom I made this hasty and petulant reply, turned sorrowfully away and left me already half ashamed of having inflicted an undeserved wound upon his gentle and benevolent nature. After retiring to my chamber for the night, my unkindness, my unmanly petulance, and hasty and criminal resolve, greatly distressed and agitated my mind. I certainly ought to have felt that my young friend was making a much greater sacrifice, by devoting his time to the unpleasant and ill requited task of soliciting charitable contributions, than it would have cost me, had I cheerfully given the few shillings which would have recompensed his toil. It was barely ungenerous to flout him with my petulance, and wreak upon his innocent head vengeance somewhat due perhaps, to some of the teasing applicants who had exhausted my patience. I trust I shall never be guilty of such unkind rudeness in future.

But what can be done? Things have reached such a crisis—applications have become so numerous, and every demand is backed by some cogent reason or other why it should not be rejected, that really I must either give to ALL, which my purse will not allow, or waste my life in examining into the merits of numberless applications. It is high time I formed some settled plan upon the subject. It is high time that I reduced my charities to a system. I am deeply sensible that all I have is a merciful loan from the Bestower of all good, and it is my conscientious desire to consecrate my full proportion to religious objects. Hitherto I have given or refused almost at my own caprice; and this, I now plainly see, was the cause of my losing my temper to-day. Had I arranged my charities in the sight of God, according to the best notion of duty which I could form, I should have known instantly whether this particular application merited my attention or not.

And now I think of it, upon this very point did my excellent friend S — remonstrate with me the other day. I had in thoughtless good humor, given very lavishly to some trifling object, when he pleasantly asked if my *charity purse* was so large that I was in the habit of giving in proportion to my present profusion. *Charity purse!* I exclaimed—You don't suppose I keep an account of alms-giving? Certainly, I *hoped* that you did, was his gentle reply. Soon after, I ascertained that from his very small income of \$400 a year, he regularly lays aside \$50 for religious and charitable objects. And this is parcelled out in the most exact and conscientious manner in proportion to what he considers the comparative importance of respective charities, or the demands of any one upon him in particular.

It is high time for me to adopt a similar measure. I see no other way to relieve myself from the embarrassing difficulty of such irritating situations as that in which I found myself to-day. Some-

thing I ought to give, and *delight* to give to good objects. To save myself from being teased and fretted, I must give according to some settled plan.

By the remarkable blessing of God upon my worldly business, I find myself in receipt of a clear income of \$600 a year. Out of this I have a small family to maintain; but I am sure that every member of it will only wish that the *charity-purse*, I can set apart from it, was larger; and will shrink from no self-denial to which they may thereby be subjected. What portion of this ought I to render literally unto the Lord? Shall I give less to the various kinds of Christian charity, than pious Jews cheerfully give for the maintenance of the priesthood alone? I certainly can afford to give at least \$60 a year. That sum, then, I here solemnly, and in the presence of God, my everlasting Benefactor, henceforth devote and consecrate to religious objects. May the motives of the offering be sanctified by the Holy Spirit, and may the offering itself be graciously accepted through the merits of my Redeemer!

But how shall I apportion it? What religious objects ought I first of all to patronize and sustain? As the support of the ministry and the due celebration of the ordinances of the gospel are the most expensive, and by far the most important religious objects in every Christian land, and as, in this country, they are entirely dependent upon voluntary private contributions, I plainly perceive that I ought to give a large sum to the support of my minister and of the church. Next in importance I must consider the universal distribution of the Holy Scriptures. I will, therefore, do more for the Bible cause. The missionary enterprise, in amount of expenditure and importance to a lost world, may next, perhaps, demand my regard and my contributions. To these also, as regular charities, I must add our Sunday School and Tract Society; and for alms-giving, and casual and occasional charities, I must, besides, set apart a reasonable sum.

What do I say? Is alms-giving to the suffering poor, among the last of my regular charities? It was not wont to be so, among the devoted saints of God in other times, of whom I have read!

Ah! I see how it is. Times have altered. The poor are now enlightened, and can generally maintain themselves; and I pay my legal quota to the most effectual system for their general relief. Of actual charity to the worthy and suffering poor, there is now little demand. Let me do, then, what I can to *prevent* this suffering, by aiding Sunday Schools, and other means for the religious improvement and reformation of the entire structure of human society. A. C.—N.

EDUCATION AMONG THE METHODISTS.

During the late meeting of the General Conference, a long Report was made by Rev. W. Fisk, Chairman of the Committee on Education, from which we gather the following facts.

The Mississippi Conference has under its care the 'Elizabeth Female Academy' at Washington, Miss. A similar institution has been commenced at Tuscaloosa, Alabama.—In Illinois, two literary institutions are in progress, both settled on Trustees, for the Methodist Episcopal Church.—The

Ohio
care th
tion, w
a valu
ta, on
bers a
prepar
lege p
three
Fayet
burgh
and h
state.
45 of
scripti
the e
Confe
S. C.
Confe
dowed
New-
city, v
is ano
esee C
Caze
thous
ry is
numb
Conf
Acad
to th
100
sity-f
ted, b
ent a
Th
Bible
decli
Soci

From
18
H
T
the g
tians
in u
it.
of a
a gr
enen
some
vine
evil
chri
mon
age.

A
The
chil
nea
fell
city
jum
hin
nob
gre
suo

Ohio and Kentucky Conferences have under their care the "Angusta College," a chartered institution, with funds to the amount of \$30,000, besides a valuable Library, &c. It is situated at Angusta, on the Kentucky side of the Ohio, and numbers about 140 students, including those of the preparatory schools connected with it. The College proper is under the care of a President and three Professors.—Madison College, Union Town Fayette Co. Pa. is under the care of the Pittsburgh Conference. It was chartered last year, and has received a grant of \$5,000 from the state. It has five Professors, and 107 scholars, 45 of whom are in the College classes.—A subscription is open, and now amounts to \$6,000, for the establishment of a College in the Virginia Conference.—Tabernacle Academy, Mt. Ariel, S. C. is under the care of the South Carolina Conference. It is incorporated—respectably endowed—has four teachers and 140 scholars. The New-York Conference have an academy in the city, with 80 or 90 students; and at White Plains is another under Methodist influence.—The Genesee Conference has an incorporated Academy at Cazenovia, with funds to the amount of 15 or 20 thousand dollars.—The Maine Wesleyan Seminary is under the care of the Maine Conference. It numbers about 140 scholars.—The New-England Conference have under their care the Wesleyan Academy at Wilbraham, Mass. It has funds to the amount of \$25,000, and more than 100 students.—The establishment of a University for the whole connexion has been contemplated, but for various reasons is not thought expedient at this time.

The Conference have resolved to establish a Bible Society of their own, and in consequence to decline any co-operation with the American Bible Society.—*VI. Chronicle.*

A PREACHER OF DEISM.

From a Missionary in Stark Co. Ohio, April 13, 1823, to the Corresponding Secretary of the A. H. M. S.

The recent ebullitions of Infidelity here under the garb of philosophy have tended to unite Christians in their common cause, and engaged them in united prayer for the effusion of the Holy Spirit. The excitement produced by the introduction of a public preacher of Deism in this place has in a great measure subsided. But the *Agent of the enemy* is reluctant to quit this hold. It will take some time, and more than all, it will take the Divine energy of the Spirit of truth, to remove the evil which this little fire has kindled. The *Anti-Christian's Periodical*, published here for twelve months, has recently ceased for want of patronage.

Miraculous Preservation of Life by a Dog.—The *Manchester Chronicle* states, that as some children were playing on the banks of a stream near Welch Pool, about the 20th ult, two of them fell in, who must have perished but for the sagacity of a dog belonging to a factory near by, who jumped in and laid hold of the child nearest to him, which he brought towards the shore. The noble animal, gifted with an extraordinary degree of sagacity under such an emergency, as soon as he felt a footing for himself, although in

the water, let go his hold from the child and immediately rushed in to the rescue of the other, which he providentially accomplished, while one of the playmates of the children succeeded in drawing the first child from the place where the dog left it. If he had not at the moment rushed in the second time, the other child would have been drowned, for the poor little thing was exhausted by its struggles, and had sunk and risen to the surface of the water the third time.

Obituary.

DIED.—In Athens, on Tuesday the 27th ult. Mrs. Lucinda P. Birdseye, consort of Mr. Ezekiel Birdseye, Merchant, in the 33d year of her age. Mrs. B. was a native of Cornwall Conn., where she resided, much esteemed and beloved by a numerous circle of respectable friends and relatives, until about two years ago. At that period, she accompanied her husband to his residence in Athens. She had indulged the pleasing anticipation of visiting her native place this season, witnessing once more the scenes of former days, and mingling for a time in the society of her parents and former associates. But how uncertain are all human affairs! How fleeting and transient all earthly joys! A long, lingering disease baffled the most skilful efforts of medical aid, confined her to her apartment for many months, and resulted at last in a fatal termination.

During her sickness she had all the relief which kind sympathies and friendly assistance could afford. But she had a still higher support. Religion poured into her heart its consoling balm, and then shed around her dying pillow, its benign, and cheering, and heavenly influence. She had been for several years a professor of religion, and an active promoter of its interests—particularly of the benevolent objects of the day—and now, the realities of the religion she had professed, were tested by her experience of its supporting power in her dying moments.

Throughout the whole course of her illness, she appeared to have little relish for any conversation, but such as was of a religious character; and this was more and more the case as the period of her dissolution approached.—When first informed, that there was no longer any hope of her recovery, she heard it with composure and submission. She continued rational to the last, and appeared to have no will of her own, any further than it was accordant with the will of God, in regard either to her death or recovery. This submission was often expressed, and appears to have been the uniform state of her mind.

The ground of her confidence, was the atoning sacrifice of the Son of God. Her only hope and trust to the last, was on the merit and righteousness of Christ alone. Her struggling soul at last took its flight and we trust, Angels conveyed it to the abodes of eternal felicity and glory. "Blessed are the dead who die in the Lord; Yea, saith the Spirit, for they rest from their labors and their works do follow them."

In this city, April 7th, Mrs. Mary C. Trowbridge, wife of Mr. George Trowbridge.

In this city, on the 14th inst. Capt. Andrew Davis, aged 58, on the 16th inst. very suddenly, Mr. Stephen Dorman, aged 66.

At Litchfield, on the 16th, Mrs. Mary, wife of Mr. George Treadway, aged 27.

At Hartford, Mrs. Sophia Roberts, aged 31: Mr. Manning Brace, aged 54.

At Bethlehem, George D. Kassan, Esq. aged 63.

At Middletown, on the 13th inst. Mr. Samuel Bradley, aged 23. On the 5th inst. Dorothy Miner, in the 89th year of her age, relict of the Rev. Thomas Miner.

Poetry.

MEDITATIONS ON THE GRAVE:

SUGGESTED BY THE LATE DEATH OF A CHERISHED
AND GIFTED YOUTH.

—Thus o'er the dawning of my morning thoughts
Broods ever last night's whisper'd tale of grief.
Though Morn rolls up the East anew, and full,
As if there had been waste in yesterday,
And her broad beams were filled again to light
Our rested hearts to new alacrity—
E'en then, amid the chambers of my thoughts
Walks memory in weeds. So yesterday
Doth here acquaint to-morrow of its gloom;
And evening casts upon the murky West
The sullen folds which mantled it, to wait
Morn's coming on with greeting dear. So Heaven
With studious providence still beckons us:
And setting out in bold antithesis
Earth's chequered good, doth bid her wean our hearts
That it may win, by first confounding them.

We sat at dusk, as oft—the gathered cirque
Of kindred hearts, and wreathed sympathies
Which everywhere is home, now closer drawn
At sober evening's fall, to lend our ears
To one whose steps had been upon the cold,
Fresh-sprinkled gravel of the grave,—the grave
Of youth!—th' ingenuous, virtuous!—courteous, kind!
And there his words had caught their cadences.

O! who with cautious tread, hath here not stood
Amid th' uncovered band?—nor hushed his breath,
Unwittingly, as if the living hardly
Might live amid the dead! Who hath not probed
With sightless gaze, the ready tomb's dark depths,
Far fathoming with his onward thoughts the deeper,
Illimitable realms beyond?—while o'er
His soul came, solemnly oracular,
The tones that from anointed lips went forth,
And fell amid an audience of tombs?
—Nor curled in him, at the hollow pause
Which hung upon the close, as if the dumb
Grave's throat had given sign of utterance!

He had been there who sat with us,—
Had yielded to the never-satiate tomb,
Which all engulphs, "yet nothing disembogues,"
A much-loved, loving friend. He had looked in
Upon the desolation of a heart—
Of hearts—where sterner claims had been; the voice
Which spake, "Give me thy son!" nor staid, as erst,
Its claim.

Ay! we must here ensepulchre
The hearts we're living for!—their graves scoop out,
Then bear them there, with pageant pomp. Must stand
And hear earth's cruel courtesies above
The silent breast, whose latest pulse hath blessed us—
The pause; the minute knell; the spade's chill note;
And then the grave's dull, leaden muttering—

Dust's sullen welcome unto dust returned
Again, and earth's dumb comment on her own,
And best! O! how that earthen sound doth fall
Upon the stricken heart, and bury in
The soul!—the sullen call of clay to clay
So dumb, yet pertinent! bereaving e'en
The unsubdued, awakening the dreaming,
Until the widowed heart doth rush, and cleave
Again unto its buried dead.

Lo! morn,

As if my spirits' humor to deride,
Is gorgeously upfurled again. The world
Mayhap, doth look reluctantly and smile
To be forgiven. Yet could my thoughts the sky
And earth invest, I'd change their drapery—
For thus had climbed life's sun with him that's dead:
Would sear the leaves of this flush year—for here
Was nipped the full-blown promise of his spring:
And this sweet wind, that wantons 'mid the boughs,
Should flit o'er yellow leaves, and loiter 'mid
Æolian strings—for it hath borne away
His breath. What though unconscious nature mocks
With its glad mood the heart's vicissitudes
Fond thoughts, within the cloisters of my soul,
Shall entertain, flown spirit! sweet memories
Of thee. Time's joys are contradictions all!
Glad Day but bursts his gates to gild the skirts
Of Night—then chase away: and waking, we
Through gilded visions break at morn our way,
Then lifting up our thoughts to memory's
Inverted sky, mourn o'er the dubious grouping
Of her cloud-chequered canopy: where lo!
Each fleece of hope but serves to light the folds
Of brooding memories hard by—themselves
In turn just now illum'd.

But thou, flown spirit!

With change art done, in this last change from earth,
"God's footstool," to His "dwelling-place." Still, thoughts
And hearts, though this unstable sphere may mock,
Shall steadfast be, nor loiter in their flow,
Sweet —! to thee.—And hath that name no echo?
How stubbornly, alas! when wonted tongues
Are quenched, the heart will cast about and search
Amid the air's waste depths, for its lost tones.
It hath an echo though. Though Death did pass,
And his full quiver hath an arrow less,
Thy name shall, like thy spirit, triumph o'er
His might. Ay! fond affection hath embalmed
Thy virtues here; and memory on her canvass
Hath thee, in tints indelible and bright.

ZETA.

Letters received at the Office of the Religious Intelligencer during the week ending June 25th, 1828.

H. & E. Phinney; E. Hunt; Thomas Mead; A. & D. Baldwin; Rev. B. Fenn; Stephen Smith; Alvin North; Dr. R. Dibble; Chauncey Swan; P. Pardee; Chas. Smith; H. Camp; Wm. M. Betts; Seth Nimes; Chester Loomis; Almond Luce; Thos. Lord; C. W. Wait; Elisha Hawley; Geo. King, Jr.; E. Beach; J. Richards; D. L. Conklin; H. Cowles; Ralph Isham; Arnold H. Hayden.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 5.

The Cherokee Indians	65	Declaration of War	73	Church in Natick	ib.
India—Religious State of Greece	66	Appeal in behalf of the American		Preparation for Heaven	77
Ireland	67	Tract Society	74	Endless Calls for Charity	78
Temperance	68	Fourth of July—'Try' again	75	Education among the Methodists	ib.
Bible Classes	70	A few plain questions	ib.	A Preacher of Deism—Obituary	79
State of Religion in Mass.	71	Stuart's Commentary on the Heb.	76	Poetry—Meditations on the Grave	80